PALÆMON,

OR,

The Grand Reconciler:

Composing the great Difference and Disputes about *Church-Government*.

AND

Discovering the Primitive Government of Churches, built upon the Word of God, and the practice of the Apostles.

Compiled by one who labours for the Peace of the Church.

Τὰ ἀρχαῖα κρατείτω. Can. Conc. Nic.

JEREM. 6. 16.

Aske for the old way, which is the good way.

Anno CIↃ IↃC XLVI.

Know all men by thes
presents that I
Johnathan Smart of
Cirencester Taylor
Doth ow and am in
depted unto John Clutterbuck
the Sum of an Hundred
pounds of Good and Lawful
mony of England to be
paid unto the Said John
Clutterbuck his haiers
Executors or Administrators
or his Assines witness
my hand Johnathan Smart

THE

PREFACE

To all true-hearted Christians and good Subjects, who desire a blessed Conjuncture of Truth and Peace, and an happy Reformation in the State and Church.

AS Sufferers *may complaine, and* Sorrowers *speake, so we Divines who are* Seers *ought not to be silent, when we discover a Quick-sand of errour, or any rocks of sin, at which a soul may dash to its eternall perdition. There is a* Coward *in the field, who is like the Wise-mans foole, his heart is at his mouth, and he knowes not what he does professe, forgetting even that he weares a* Sword *for his defence. There is likewise a* Coward *in his faith, who is like a foole that seemes wise, for his mouth is in his heart, and he dares not professe what he knowes, not remembring that God hath committed to him the publication of his* Word; *at which the men of this world take offence, and had rather be fed with pleasing truths to their destruction, then heare of true Doctrine which crosses them in their pride and ambition. I am perswaded this ensuing Treatise will offend those who being of* Aerius *his spirit, oppose moderated Episcopacie, for no other*

end but that they themselves might Lord it over Gods heritage with a Tyrannicall Insolencie. The Character which Chrysostome *fastens upon some proud Heretiques in his time, will fit with such mens arrogant conditions,* Πεπλασμένον ἔχουσι ἐκεῖνον τὸ χρῶμα καὶ ἐπιεικείας πρόσωπον ὑποδυόμενοι κρύπτουσι ἐν τῇ δορᾷ τοῦ προβάτου τὸν λύκον. *They pretend Piety and Moderation, but if they were throughly sifted, and their thoughts ript up, we should finde a Lions heart under a Sheeps skinne. That which they doe but pretend, is our totall aime, and that is* Moderation; *a Vertue so admired by that Secretarie of a French King, that being commanded by his Soveraigne to set downe in writing the best word that he ever met with in all his reading, he writ in a sheet of paper the French word which is sutable with our English,* Moderation.

Hom. 8. in Gen.

It is for want of this, that men (as Chrysostome *speaks) runne headlong into precipices of Schismes and Divisions. It is for want of this, that to repaire an accident, the substance is destroyed; as when instead of paring a mans nailes, one should cut off his head.*

ἐπ' ἐναντίαις αλλήλοις κατὰ κρημνῶν φέρονται. In Gen.

It is for want of this that a Calling found and built upon the Scriptures, allowed of by all Councels, and for 1500. *yeers settled without gain-saying in all Reformed Churches, should now be cryed downe as illegitimate and spurious, and all for the defect of some Persons.*

Let us then have no Generalls, *because some have beene found tardie in the execution of their Commissions: Let us have no more* Captaines, *because some have been faulty in the discharge of their duties: No more Judges, because some have perverted the Lawes by their false glosses.*

I speake this with griefe; Considering what a shame it will be to our Nation, when it shall be reported in After-Ages, that instead of taking off the mosse, and scraping off the mould, that adhered to the fabrick of our Churches admired

go-

government, the whole building was destroyed, and another set up greater in bulk, and not consisting with Monarchy & the liberty of the Subject, such is a Presbyterie. Which I could prove, and which Idol I would court and labour to set up, if I were an Aerian, i.e. *ambitious, if I desired* ἀεροβατεῖν, *to ride upon the neckes of the Gentry, and the shoulders of my Parishioners; being thus mounted I should be shot at with envy and hatred, which would be a meanes to hinder the passage of the Gospel, and choke the seed of the Word, which takes root in those hearts only that are garnished with love and liking to their Ministers.* Aristoph. in Nub.

Againe, when I consider with sorrow and teares the sad distempers, the many Schismes and Heresies under which the Church now labours with shame and scorne from its enemies, I must needs submit to the judgement of a wise man, who concludes of an impossibility to settle these disorders, to suppresse the daring boldnesse of Anabaptists and other Schismatickes, unlesse there be set over the Presbyters in every Province grave and wise Overseers, i.e. *Bishops to restraine by their authority grounded upon the Law such mens bold attempts, who flye even at the Crowne, and sow the seeds of errours in the mindes of poore Christians, who swallow all doctrines, if ushered with a seeming authority from the Scriptures.*

And forasmuch as every Sect will be busie in tempting others after it, and so make a fatall rupture in the body, and teare the Church in pieces by their multiplied divisions; no better way is conceived to prevent these fearfull mischiefes, and to re-establish Unity *both in* Doctrine *and* Worship, *in the Church, then to invest one with power, who not medling with temporall affaires, shall (with the advice and consent of a few grave Presbyters, assisting him in his monethly Visitation) strangle Schisme in the Cradle, nip it in the bud, and see that all inferiour Ministers discharge their functions*

both in Doctrine *and* Life. *The laſt of which (as the Chancellor of* Paris *once ſaid) is the beſt Oratour to perſwade, and the beſt Comment upon the Word, and therefore it is moſt neceſſary that every Miniſter be reformed himſelfe, if he means to inſtruct others in the way to heaven and happineſſe.*

Gerſon.

Epiſcopacy moderated *promiſes this reformation in the Church. It was that whereby* Crathilinth *King of* Scotland, *who ſucceeded* Donald, *ſetled the Goſpel of Chriſt in his Kingdome, with the extirpation of idolatry, which the Druides thoſe idolatrous Prieſts had ſet up in thoſe parts. The godly Miniſters, by whoſe ayd and aſsiſtance the King did this, were termed* Colidei *or* Culdees; *who, as* Buchanan *himſelfe aſſerts, choſe out of themſelves eminent men in piety and knowledge, to overſee the reſt, and to keepe them to the performance of their miniſteriall offices, with a diſcreet carriage of each one towards another in their ſeverall Societies; thoſe* Overſeers Buchanan *calls* Epiſcopos, Biſhops, *not* Superintendants.

Veteres Scotorum Epiſcopi e Monaſteriis electi cum ad hunc non honoris & lucri, ſed ſanctitatis & doctrinæ certamen inter eos eſſet, &c. Buch. hiſt.

In a word, Epiſcopacy thus moderated will be (by Gods bleſsing) a meanes to reduce things and perſons to that purity which God expects of us, and which once acquired the Sword ſhall turne againe into the ſcabard, *our Wars will ceaſe.*

I know that middle counſels ever diſpleaſed both parties that were at ods and variance: a prooſe hereof we have in Pope Pius *(rather* Impius*) the 4. in the Councell (or rather Conventicle) of* Trent; *and I doubt not but by propounding this way of moderation I ſhall purchaſe many enemies, and loſe more friends: However I ſhall comfort my ſelfe with that ſaying of the Apoſtle,* If I ſeeke to pleaſe men I am not the ſervant of Chriſt. *And I ſhall intreat all my fellow-labourers in Gods Vineyard, the Miniſters of the Word and Sacraments, to looke into the* 13. *Chapter of* Ezekiel, *where a* woe *is pronounced againſt thoſe Prophets,* who are like the

Hiſt. c. 1. p. 437.

V. 3, 4, 5.

the Foxes in the Deſerts, i.e. *hide their heads*, which go not up into the gaps, neither make up the hedge of the houſe of Iſrael. *This Text ſet a ſpurre to my backward intentions; it ſtirred me up to ſnatch a Candle out of another mans hand* to give light to them that are in darkneſſe, *and are miſled with corrupt and blinde Teachers; whoſe aime is to pull others out of their ſeats that they may ſtep into them themſelves: and when ſuch giddy-braine* Drivers *ſhall get into the Chariot box, when men led with Phanſie and Ambition ſhall ſit at the Helme of our Church, then* woe *be to the State,* woe *be to the Kingdome. I feare they will encreaſe our miſery and confuſion. To prevent all which, and their inevitable ruine, I deſire all good men to joyne with me in their prayers to God for an happy and an honourable Union between the King and his Subjects, that* Mercy and Truth may meet together, Righteouſneſſe and Peace kiſſe each other.

Amen.

T. N.

Faults escaped, correct thus:

Page 2. *line* 2. *reade* καὶ ὑμῖς. *p.*6 *l.*2. *reade* (*i.e.* the Presbytery) to see it ratified. *p.*8. *l.*23. *reade*, this inference.

PALÆMON:

OR,

THE GRAND RECONCILER.

I Remember a paſſage in the Preface of a judicious Work written by Mr. *H.* one of the Aſſembly, againſt the *Independents*:

In that Preface he humbly beſeeches the Honourable Houſes of Parliament to ſettle a Government in the Church, and that with all ſpeed, fearing leſt that if it ſhould continue long without a fence, and without Dreſſers and Pruners to purge and weed it, to defend and guard it, this *Vineyard* would bee rooted up by *the wilde Bores out of the wood: Rome* is a wood full of perplexities and errours; The Jeſuited Papiſts are wilde Bores full of cruelty and malice: And beſides theſe, *the little Foxes* (the Schiſmaticks) which we are commanded *to take and kill*, theſe would devoure the grapes of the Vineyard, and trample all good Orders under their feet, by which meanes there would be laid open a wide gap for all damnable Hereſies, Schiſmes, and Errours, which in a ſhort time would ſpring up and cover the face of the Church. The truth of this we have now found by ſad experience. Two black Devils, *Hereſie* and *Schiſme*, attended with a train of horrid opinions raiſed from Hell that region of darkneſſe, have marched in triumph with great boldneſſe in all quarters of our Land, and ſpawned the poyſon of their contagious Tenets, which have beene ſilenced for many ages, and ſcarce heard of till this. And thus whileſt we are diſputing what government is beſt, our Ship is ſinking; and the Church may rightly ſay with ſome alteration, what the *Mariners* once to certaine *Philoſophers*, (ſporting

Pſal. 80. 13.

Cant. 2. 15.

with their danger, and prating *De ente, & non ente* in a ſtorme whilſt they were periſhing) Ἀπόλλυμαι ἐγώ, ἢ ὑμεῖς παίζετε; Doe you ſport with your pens and tongues whilſt my enemies are diving into my bowels with their ſwords, and raking in my wounds? And well may the Church take up that ſad lamentation of the Prophet *Ieremy, How is the gold become dim, and the moſt fine gold changed, and the ſtones of the Sanctuary are ſcattered in every corner of the ſtreets?* How is the beauty of our Hieruſalem defaced? How are the beautifull flowers of this our Garden waſted? I could ſpend many ſheets in ſuch mournfull *Quomodos:* But as it is the property of a good Phyſitian not to fill his Patients eares with ſighes, but to apply a remedy or a fit cure (and that with care and ſpeed) for his griefe or malady; ſo it is as vaine to weep over a gaſping and dying Church, and not to propoſe a Medicine to prevent its ruine. I dare not be ſo bold as to preſcribe of my ſelfe what Cordiall is fitteſt for a bleeding *State*, and to adviſe how the ruines of this our *Vineyard* may be repaired: Onely this I dare in all humility aſſert, that there are two Fences moſt expedient; the one to keep Gods wrath out, and that is our hearty ſorrow for our ſinnes; the other, good government, to keep good order in, and with it to maintaine quietneſſe and peace within our walls, which peace is Religions Nurſe: My earneſt and hearty deſire of which happy peace (by a bleſſed re-union of the diſjoynted members of this Kingdome to their King) moved me to take courage, notwithſtanding the *Tobiahs* and *Sanballats* that oppoſe it, to collect, as was once deſired, out of the approved Worke of Mr. *Thorndike*, a modell of the beſt and moſt ancient Church-government, ſetled by the Apoſtles in the Eaſt and Weſterne Churches, for which we have a full and cleare authority out of the holy Scriptures, and which I doubt not will ſatisfie all parties but the *Independents*, who would turne Chriſtian liberty into licentiouſneſſe, not allowing any Government either in the State or Church.

Lam. 4. 1.

The Booke is entituled, *The Primitive Government of Churches.*

The Government which that worthy man labours to commend to the judgment of our *Nehemiahs*, our State-Governours, is that which is moſt conſiſtent with the Crowne and the Supremacie of the King, which (as his Majeſty himſelfe confeſſes in his Anſwer to the Nineteen Propoſitions) is tempered and allayed with an Ariſtocracie, *i. e.* the Authority of a Parliament

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His great Councell to adviſe Him in all affaires which concerne the wel-fare of the State. In reference to which, the Government of the Church founded by the Apoſtles, and which is certainly the onely remedy to prevent diſorders in Eccleſiaſtick and Lay perſons, is a mixt Government, conſiſting of Biſhops and Preſbyters: Which that it was eſtabliſhed by the Apoſtles, he evidences by many enſuing arguments; laying down firſt theſe four undenyable Truths, on which he builds the fabrick of his learned Diſcourſe:

1. That the Apoſtles, during the time of their continuance upon earth, took upon them the overſight of thoſe Churches which they planted,
2. That each Apoſtle fixed his abode in, and placed his care upon ſome one particular Church, though all the world were to them a Dioceſe; in that they undertook to preach the Goſpel to all Nations.
3. That the Apoſtles were Biſhops of their ſeverall Churches, which they took into their care and charge.
4. That the Biſhops were ſucceſſors to the Apoſtles; Becauſe they were truſted with the overſight of one Church, which the Apoſtles for their owne time afforded to all within their Quarters.

SECT. I.

TO illuſtrate the truth of theſe foure Poſitions, and withall to prove that the Churches were at firſt governed by Biſhops and Presbyters, he begins with the firſt Church, the Church of Jeruſalem, Mother of all Churches, from whence the ſound of the Goſpel went out into all the world. This Church was under the charge of *Iames*, the ſonne of *Alpheus*, one of the Apoſtles, and his Presbyters; No doubt by the conſent and appointment of the other Apoſtles, providing for the Church there before their departure into other coaſts. This appeares by many pregnant paſſages of the Scriptures, as, *Galat.* 1. 18. *Gal.* 2. 9. *Act.* 15. 1, 13, 19. *Gal.* 2, 12. All theſe places prove that Saint

This is confirmed too by *Ignatius* & *Clem. Alexandrinus.*

James had the charge of that Church, as being the chiefe of that first Councel held there, of which we reade, *Acts* 15. and * nominated by S. *Paul* (in that fore-named Epistle to the *Gal.*2.9.) before the rest of the Apostles, some of whose names wee finde there recorded; To denote his preheminencie and precedencie in that place.

* *And when James, Peter and John, &c.*

And that he had Presbyters for his Assistants, appeares by the second verse of the fore-cited Chapter of the *Acts*, & *ch.* 21. *v.*19. where we find that S. *Paul* at his last comming to Jerusalem, went in to *James*, where all the Elders were present, to advise with him that had the care of that Church, about the great businesse then in hand, how to behave himselfe towards those of the Circumcision who beleeved.

Acts 15.

Of the Colledge of Presbyters at Jerusalem, and of their concurrence and assistance with S. *James* in the Government of that Church, we have two unreprovable Arguments in the Acts of the Apostles, *Act.*11.30. *Act.*15.4,6,22,23.

Sect. II.

THis pattern thus setled in Jerusalem, the Apostles followed in other Churches, which they converted to the Faith by preaching to them the Word of Life. These Churches were first founded in Cities, as appears by * *Tertullian*, which is most worthy our observation. For because they could not bestow their paines equally in all places, reason required they should labour most to plant the faith of Christ in the most populous: From whence it was propagated through the Townes and Countryes which were adjacent to those Cities, which therefore in time became and were called the Territories, Parishes, or Dioceses of such or such Churches. Now the form of Government stated by S. *Paul* over these Churches, is pointed out to us, *Act.* 14. 23. where we reade that *Paul and Barnabas ordained them Presbyters in every* * *Church. i. e.* Colledges, Bodies or Companies of Presbyters, to order with common advice and joynt consent the Churches planted by them in severall Cities. This appeares too by the 20. of *Act.* 17. where we find that there was a Bench

* Tert. lib. de Præscrip. c. 20. *Ac proinde Ecclesias apud unamquamq; civitatem condiderunt.*

* *Viz.* in *Lystra* and *Derbe*, Cities of Lyconia, and in *Iconium.*

of

of Elders at Epheſus, for which *Paul* ſent to *Miletus*. Thus in the Church of *Philippi*, you ſhall find that the Apoſtle directed his Epiſtle to the Biſhops and Deacons there, which muſt be to the Colledge of Presbyters next above the Order of Deacons. So when the Apoſtle writeth to the Theſſalonians, 1 *Theſ.* 12. *And we beſeech you brethren to know them which labour among you, and are over you in the Lord:* The multitude whereof he ſpeaketh is to be underſtood likewiſe of the body or company of the Presbyters. And in all Church Writers you ſhall find continuall remembrance of theſe Presbyters, whenſoever there is ſpeech of Mother Churches in Mother Cities. Philip 1.

Now the Presbyters being ſtyled in the holy Scriptures by the name of Biſhops, a Queſtion will ariſe from hence, Whether the Apoſtles from the beginning ordained Biſhops over the Presbyters. *Queſt.*

Wee muſt needs anſwer Negatively: And the truth of this will appeare out of *Act.* 20.17. where the Apoſtle uſing theſe words to the Presbyters of Epheſus, *Take heed to your ſelves, and to the whole flocke, over whom the holy Ghoſt hath made you* EPISCOPOS, Biſhops, or Overſeers. Where, as he giveth the name of Biſhops to the Bresbyters, ſo he addreſſeth his inſtructions to none beſides. From whence we may probably infer, That at that time there were no Biſhops; If there had been any, S. *Paul* would have mentioned them with reſpect to the eminencie of their office. *Reſp.*

So we finde none at *Philippi*, as is evident by the Epigraph or Inſcription of that Epiſtle to the Philippians: None in the Church of Corinth, as is collected by S. *Ambroſe*, and others, from the many and great diſorders which the Apoſtle ſharply taxeth, 1 *Cor.* 11.21. All which happened, becauſe there was no Biſhop to compoſe the differences of that Church in the Apoſtles abſence. Phil. 1.6.

It ſeemes then, that the Apoſtle himſelfe had taken the chiefe charge and overſight of thoſe Churches wherein he had planted bodies of Presbyters. This appears by that place in the 2 *Cor.* 11.28. *Beſides thoſe things which are without, that which commeth upon me daily, the care of all the Churches.* See *Acts* 15.36. 1 *Cor.* 5.4. where he proceedeth in the ſentence of Excommu-

Vide Tert. de Præſcip. c 36. where he calls the fore-named Churches *Apoſtolorum Cathedras*. By which it appears that the Apoſtles ſate there as chiefe.

nication against the incestuous person, and requireth of the church (*i.e.* the Presbyter) to see it satisfied. And the whole frame of his Epistles containes the Acts of his Spirituall Government, which he reserved to himself in chiefe over the Churches which he himselfe had planted. The like may be asserted of Saint *Peter*, in respect of those Churches committed to his charge. *Vid.* 1 *Pet.* 5. 1. where he directeth his exhortation of feeding the flocke to none but Presbyters, which St. *Hierome* long since has maintained out of the 13. to the *Hebrewes* 17. where the Apostle writeth in the plurall number, *Obey them that have the rule over you, and submit your selves, &c.*

SECT. III.

THings being thus setled, when the Apostles by reason of that multitude of busines, had not leisure to attend in person upon the Churches which they had planted, they appointed certaine Heads or Superintendents over the company of Presbyters, which Heads ever since have retained the name of Bishop.

Thus were *Timothy* and *Titus* made Bishops over the Churches of *Crete* and *Asia*, when it was revealed to the Apostle S. *Paul*, that from thenceforth he was to make the Westerne parts of the world his Diocesse, *vid. Act.* 19. 21. And it was at *Ephesus* where S. *Paul* thus bespake the Elders, *Act.* 20. 25. *And now behold, I know that all you among whom I have gone preaching the Kingdome of God shall see my face no more.* And knowing by revelation, that hee was to serve God no more in those Easterne parts, hee appointed those two Disciples *Timothy* and *Titus* to be in his stead over those Churches: And that their charge was as great as that of Bishops is not questioned by those who are versed in the most ancient Records of our Church. *Quid est Episcopus nisi primus Presbyterorum*, sayes St. *Augustine*: Therefore if *Timothy* and *Titus* had a full power and authority to ordaine Presbyters and Deacons, and to fit them with instructions to manage their severall offices, we may not doubt out of a fond nicety to stile them Bishops, or Overseers, for that they were the Heads of their severall Presbyters, and had a *directive* and *coercive* power over them in their particular charges, which might

Whose Mother Church was *Ephesus.*

Vid. Tit. 1. 5.

might be proved by many places in the holy Scriptures. Wee may conclude then that S. *Paul*, in that hee placed two of his prime Disciples in two principall Cities * in which there were Presbyters, and gave them in charge to ordaine Presbyters in every City, as there should be need: Hence (I say) we may inferre, that our Apostle thus setling the Easterne Churches, and appointing them their Heads and Bodies of Ecclesiasticall Governours, intended to leave a patterne which afterwards should be followed in all Ages. And that this Government was setled in *Asia* under *Timothies* charge, it appeares by S. *Iohns* seven Epistles sent from our Lord to the 7. Churches, & directed to the Angels there, who no doubt were Bishops. And that act of his in directing his Epistles to one in the name and behalfe of the whole Church, argues the eminencie of the Head fit to answer for the body it representeth.

* Of *Crete* and *Ephesus*.

Rev. 2. 3. chap. This is also manifest by *Ignatius* his Epistle, who was S. *Iohns* Disciple, who likewise makes often mention of Bishops and Presbyters.

SECT. IV.

AND that the same forme of Government which was setled in *Hierusalem* and the forenamed Churches, was likewise established in the Church of *Antioch*, may be proved by that Text in the 13. of *Acts*, where we read, that *there were in the Church of Antiochia certaine Prophets and Teachers, and as they ministred unto the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the worke whereunto I have called them; and when they had fasted and prayed, and laid their hands upon them, they sent them away.* It is safe to affirme, that these Prophets and Teachers were no other then that ranke and order of Presbyters, because we reade, that they ministred unto the Lord and gave imposition of hands, which was the worke of ordinary Ministers, though that particular imposition of hands upon *Paul* and *Barnabas* was not an ordination of *Paul* and *Barnabas*, but a separation of them, *v.* 2. and destinating them to distinct Countries. The Heads of the Church were S. *Paul* and *Peter*, as appeares by *Ignatius* in his Epistle *ad Magn.* where wee have these words, *For at Antiochia the Disciples were first called Christians, Paul* and *Peter founding the Church.* But to untwist a doubt which some may make, that is, How it came to passe, that there

Act. 13. 2.

there were two Heads of that Church? Wee may answer, that
Gal. 2. 9, 10. there were two severall congregations at one and the same time there; the one of the Gentiles, called by the Apostle Uncircumcision; the other of the Jewes; the care of the one was committed to *Peter*, the other to S. *Paul*. These two Apostles being called away by their imployments in other parts, tooke the same course with this Church which before was done by S. *Paul* with those which he commended to the care of *Timothy* and *Titus*: For, both congregations being by that time united together in a sweet harmony of Love and Peace, he commended them joyntly to the care of *Euodius* the Bishop, who was predecessour to *Ignatius*. To maintaine yet further the truth of the position we are assured by the authority of *Dionysius* Bishop of *Corinth*, that *Dionysius* the Areopagite, S. *Pauls* Convert, was Bishop of *Athens*. In *Alexandria*, from *Mark* the Evangelist (who was first set
Act. 17. 34. over that Church) there was a continued succession of Bishops and Presbyters, even untill the times of *Heraclas* and *Dionysius*, as Saint *Hierome* witnesses in his Epistle to *Euagrius*.

Sect. V.

HAving proved that the Apostles ordained Presbyters to governe the Churches planted by their care and paines, the Heads whereof after their departure were Bishops; from this proofe we may easily draw this influence, That the government of the Churches was for a long time upheld in common by Bishops and Presbyters, as from the beginning the Presbyters governed joyntly with the Apostles. This inference Mr. *Th.* confirmes at large by many demonstrative and undenyable arguments, *viz.* p. 69, 70, 71. where out of *Ignatius* his Epistle *ad Tralianos*, and the Commentaries under S. *Ambrose* his name upon 1 *Tim.* 5. 1. he proves what has been asserted. S. *Ambrose* his words are these, *Apud omnes utique gentes honorabilis est senectus, unde & Synagoga & postea Ecclesia seniores habuit sine quorum consilio nihil agebatur in Ecclesiâ.*

Nothing was done in the Church by the Bishop without his Presbyters advice and consent.

This likewise is confirmed by S. *Hierome* upon *Titus* 1. 5. and by the Authority of S. *Cyprian*, *Ep.* 6. And by reason of this con-

concurrence of the Presbyters with the Bishops in the Government of the Church, it is, that the most ancient Church Writers comprized both Bishops and Prebyters under the same titles, entitling the Bishops Presbyters, not because there were then no Bishops (as some fondly deeme) but because both concurred (as hath been said) in a joynt care of managing the affaires of the Church.

That their names were confounded Mr. *Th.* proves out of the Epistle of *Clemens*, *vide* p. 54. and out of *Ignatius* his Epistle to *Hero* his Deacon; and also out of *Tertul. de præscrip.* c. 3. The Apostle S. *Peter* stiles himself an Elder, 1 *Pet.* 1. 5. of which no other reason can be given but this, that he so termes himself both in regard of his age, & in regard of his office, which was common in the care of the Church with the Presbyters. To evince farther that there was ever a cõmunity of names, though a distinction in the order and office of Bishops and Presbyters, he cites a place out of *Tertull:* in his *Apol.* c. 39. *Præsident probati quicq; seniores, &c.* where by the name of Elders or Presbyters, is to be understood the order of Bishops; With this of *Tertullian* accords that of S. *Ambrose*, in his 1. Book *de Offic. vid. c.* 20. and of *Irenæus*, *l.* 4. *c.* 43. both which authorities you may reade at large in Mr. *Th.* book, *p.* 77, 78, 79. And that both rankes or orders of Bishops and Presbyters were comprized under the name of *Præpositi* and *Præsidentes*, is cleare, as appeares by that place of *Tertull. de Cor. Mil. c.* 3. *Eucharistiæ Sacramentum nec de aliorum manu quam Præsidentium sumimus.* The like we finde in S. *Cyprian*, *Ep.* 62. By all which it is manifest, that both orders had common Names in regard of the community of their office and charge.

Vi. Euseb. Ecc. Hist. p. 3. c. 23. where one and the same is called Ἐπισκοπος and Πρεσβύτερος.

As for the forme it selfe, of this Church-consistory, the mixt Government of Bishops and Presbyters, it relates to a patterne in the Synagogue of the Jewes, for it resembles their publike Court of Justice, which they called the Sanedrin, a great part whereof were Priests and Levites, and had the hearing of all sorts of causes. We have S. *Ierome* for our Advocate to confirme this resemblance between the Bishops and Presbyters, and that high Court of the Jewes.

He in his Comment upon *Titus*, speaking of Bishops con-

joyned with Presbyters, sayes thus, *Imitantur Moysen qui cum haberet in potestate sua præesse populo Israelitico septuaginta elegit cum quibus populum judicavit.* But when *Moses* was dead, a President was chosen over and above the seventy whom they called the *Nasi*, who from age to age supplyed *Moses* place, and such as the *Nasi* was over the Seventy, is a Bishop over the Presbyters, *i. e.* chiefe both in Dignity and Office; of which there are two parts, ἄρχειν and διδασκειν, to rule the Church, (*i. e.* to keep those that be under him in obedience to good Lawes) and to performe divine service, to Pray and Preach, and to administer the Sacraments.

Vid. R. Moses in Halacoth Sanedrin. c. 1.

SECT. VI.

NOw because there be some who draw this comparison into consequence, labouring to prove that the Presbyteries ought to consist part of Elders of the people, and part of Church Ministers, as the Sanedrin was made up of Priests, Levites, and Laikes. They must know that the Sanedrin consisted of the chiefe of the People, as well as Priests and Levites, because the chiefe causes of the Commonwealth as well as of Religion, passed through their hands, and were referred to their judgements. The Church in all temporall matters is subject to the Lawes and authority of the Commonwealth: But in those things which concerne the Soule, can we imagine that our Lord did leave her to the charge of any but to those who are trusted with the Keyes of his House, who are spirituall men, set apart and appointed for the cure of soules? But to prove that the Presbyteries then in use consisted of none but Ministers of the Church, it will not be amisse, first to cleare that Text in *Timothie*, which they urge who labour to maintaine that Lay persons were in the Apostles times admitted into Presbyteries. *Let the Elders that rule well be counted worthy of double honour, especially those that labour in the Word and Doctrine.* These words carry at the first sound an appearance of two sorts of Elders, the one of which they would have *Preachers*, the other onely *Rulers*. But we must answer this Objection, first by an undeniable assertion taken out of St. *Peters* exhorta-

1 Tim. 5. 17.

1 Pet. 5. 2.

tion

tion to his Presbyters, and out of St. *Pauls* charge to the Presbyters of Ephesus, *Act.* 20. Both their exhortations imply thus much, That the Presbyters duty did consist in this, to *feed* the Flocke of Christ, and to *oversee* it. We assert therefore that their office was both to *govern* and to *teach*; both which are plainly intimated in those qualities which the Apostle, 1 *Tim.* 3. 2, 5. ascribes as proper to Bishops, *i. e.* (as Mr. *Th.* acknowledges) to Presbyters. Both too are contained in that very passage which is alledged to evince the necessity of Lay-Elders; for those *Elders that rule well* are such *as labour in the Word and Doctrine.* Secondly, to the objection we answer thus, That in that place the Apostle intended only to difference the Presbyters by the execution of their functions, and not to make any difference in the functions themselves: For the function and office was one and the same, belonging to one and the same Ecclesiastique person, his office was to *rule* and *teach*; this latter was rightly accounted the most eminent point of that Function; he that took speciall paines in this, (which the word κοπιῶντες implyes) and withall did rule well, was worthy of double honour in the judgement of St. *Paul*, and this in the judgement of the most learned Interpreters is conceived to be the meaning of the Text.

Act. 20. 28.

Reade Mr. *Mede* his exposition upon that Text of 1 Tim. 5. 17. *Vid. Medes Diatr.*

Againe, what if we should not deny, but confesse what is evident and cleare by many Texts, that the Holy Ghost distributed in that infancy of the Church many personall gifts and speciall endowments on severall persons to be employed in the edification of particular Assemblies; amongst which gifts this of *ruling* might be one, which the Holy Ghost might bestow on some to assist the Presbyters in their government. Although this be granted to have been in the time of the Apostles, yet if any man should now presume to draw their example into imitation, I would ask him this question; What commission he or any man has to turne temporary indowments into perpetuall places? I am sure he has none. What might be expedient in the Apostles dayes, may not be thought convenient in ours. And if we should endeavour to doe now what then was done, I feare the world would be turned upside downe, and all things brought to confusion. But to conclude this grand Controversie betweene *England* and *Geneva*; Mr. *Th.* who comes not short of any in the skill of

Eph. 4. 4. &c. Rom. 12. 6. 1 Cor. 12. 28.

Antiquity, assures us that we shall never finde in any ancient Author the least mention of Lay-Elders in the government of the Church in that manner as is practised by the Genevists. The contrary he proves out of *Tertullian*, and out of the Commentaries under St. *Ambrose* his name upon *Titus*: by which it is manifest that the Elders then in use were *Doctores*, such as were employed in the Ministery of the Word and Sacraments.

Pag. 106. 108.

SECT. VII.

THis great doubt being, I suppose, cleared, and it being sufficiently proved, that Lay-Elders have no right to the ordering of Church affaires, or medling with spirituall things which concerne the good and welfare of mens soules: Mr. *Th.* proceeds to discover out of the most ancient Authors what were the bounds of the office of Bishop and Presbyter, and in what cases the Bishop had the preeminence.

He tells us that the office of Divine Service, *i. e.* of Teaching or Preaching and administring the Sacraments, were wont to be reserved to the Bishop in honour of his place and eminency of it. This is witnessed by *Just. Martyr*, who relates in plaine termes that the Sermon used to be made, and the Eucharist celebrated by the Προεστὼς, or Bishop; so that the Presbyters did not preach but when the Bishop was absent, and administred not the Sacraments, *i. e.* did not consecrate in his presence. This is evident in the life of St. *Austin*, by the story of *Valerius*, a Greek Bishop, who comming into St. *Austines* Church at *Hippo*, desired Saint *Austine* (who was not then a Bishop) to officiate, in regard that he was not well skilled in the African, nor the people in the knowledge of the Greek tongue. *Tertullian* affirmes the same, *l. de Bapt. c.* 17. so does *Ignatius in Epist. ad Smyrn.* Where to shew the preeminence of the Bishop he proves, that as by the ancient constitutions of the Church the Presbyters ought not to doe any thing without the consent of the Bishop, nor the Bishop in great matters without the consent and advice of his Presbyters, so neither ought the Laity to doe any thing in the Church without the Bishop and Presbyters approbation or liking.

i.e. when he came into any Church the Presbyter ever gave way to him to preach.

This

This may be farther proved out of *Ignatius* in his *Epist. ad Trall.* And so still in *Ignatius* the Presbyters are assistant to the Bishop in all things. Which is likewise confirmed by the sixth Canon of the Councell of *Gangra. Vi.* Mr. *Th. p.*118,119. Where hee also proves that the Deacons were not *sui juris*, *i. e.* had not the sole disposing of the maintenance of the Church and poore, but did onely execute the will and judgement of the Bishop and Presbyters, and distributed the Churches almes to those whom they appointed.

SECT. VIII.

HAving thus declared in part the preeminence of the Bishop over the Presbyters, *i.e.* the priviledge he has in some cases above these, and also that the Deacons as well as the Lay-persons are subject to the power of both the former, Mr. *Th.* proceeds to discourse of two particulars in the Office common to Bishops and Presbyters, wherein the people have a share, and may claim an interesse.

{The one is the discipline of Penance;
{The other the ordaining of Ministers.

And first of all by way of manuduction to his discourse, he explaines that Text, *Matth.*16.19. *And I will give thee the keyes of heaven: And whatsoever thou bindest on earth shall be bound in heaven; whatsoever thou shalt loose on earth, shall be loosed in heaven.* Which power of binding and loosing he affirmes to be the same with that given to the Apostles, *John* 20.24. *Whosoever sins ye remit they are remitted unto him: and whose soever sins ye retain they are retained.* The Bishop and Presbyters that exercised this power of binding and loosing, remitting and retaining sins, represented the office of *Judges* and *Physitians:* Judges they were in shutting Gods house upon offenders, and binding their sinnes upon their consciences; Physitians, in prescribing the medicine of repentance: And in that respect alone are said to remit sinnes; (as a Physitian who does no more but prescribe the medicine, or at the most see it prescribed, is said to cure a mans disease.) And having a spirituall eye to judge when repentance is sound and unfained, upon due knowledge of this they may assure men that

Lapsis fratribus per pœnitentiam medela quæratur. Firmil. in Ep. ad Cypr. Ep. 75.

their ſinnes are pardoned, and pronounce their abſolution declaratively, whereby they unlooſe that knot wherewith their conſciences were tyed.

The medicine of Repentance preſcribed to a delinquent, was wont to be ſtrengthened with the prayers and intereeſſion of the Congregation, but in the chiefe place of the Biſhop and Preſbyters, whoſe prayers were correſpondent to that which is given to make phyſick work. *Vi. Mat.* 18.19. out of which text following that wherein Chriſt gives to the Apoſtles power of binding and looſing, may be proved that the Congregation interceding by their prayers with God for a ſinner, in this reſpect bore a part, and had a ſhare with the Church, (the Biſhop and Presbyters) in the diſcipline of penance which theſe impoſed upon delinquents; but * they medled not with the keyes of Gods houſe, *i. e.* they did not (as the Jewes were wont to doe) uſurpe the power of Excommunication upon cauſes of their particular intereſſe, but left that wholly to the Church, *i. e.* to the Eccleſiaſticall Governours, to whom only that power did belong. *Dic Eccleſiæ, Matth.* 18. 17. implyes as much. That cenſure of Excommunication (as appeares by 1 *Cor.* 5. 13.) did cut men off from the converſation of Chriſtians, (for that ſuch perſons forfeited by their hainous ſinnes the priviledge of Gods ſonnes) and ſo delivered them over to the power of Satan, to be led captive by him at his will and pleaſure: As thoſe among the Iſraelites that lodged without the Camp were in danger to be lickt up and devoured by the Amalekites. That courſe of Excommunication as it was a preſervative in regard of thoſe that were not tainted, yet might be, ſo was it medicinall in reſpect of the ſicke which were uſually reſtored to their former ſoundneſſe by ſhame and griefe: and this power of excommunicating was exerciſed in common by the Biſhops and Presbyters: which practice was a good gloſſe upon the words of our Saviour to *Peter, Behold, I give thee the keyes of heaven*: for what was promiſed to *Peter* was given to his fellow Apoſtles, but was to reſt in the Church throughout all ages. Witneſſe that of Saint *Auſtine, Ep.* 79. *Si hoc in Eccleſiâ fit, Petrus quando claves accepit Eccleſiam ſanctam ſignificavit. Vid.* Mr. *Th. p.* 143. where you ſhall finde for the confirmation of this an authority out of *Tertull. Apol.*

* *i.e.* The congregation or people.

Vi. 1 Cor. 5. 6 1 Tim. 1. 20.

Apol. c. 39. and another out of St. *Aust. Homil. ult. ex* 50. *Hom. c.* 11.

Now becauſe the Church cannot proceed in their Cenſures effectually or to any good purpoſe, but by vertue of thoſe lawes which are put in force and maintained by the Secular powers; and becauſe it cannot be expected that the people ſhould yeeld a voluntary ſubmiſſion to the Diſcipline of the Church, farther then it is enabled by the Lawes of the Realme to exerciſe it; Therefore it is much to be wiſhed that thoſe wholeſome and uſefull Lawes, by which the Miniſters of the Church are enabled, directed, and conſtrained to exerciſe and diſcharge this neceſſary part of their office, may be revived and put into act; that ſo the power of the Keyes given to the Church by our Lord, being aſſiſted and ſtrengthned by the Secular arme, may be enabled to reduce all notorious offenders to a good life and converſation by the Diſcipline of penance, and to cut them off from the Church that refuſe it. Then this Diſcipline of penance there is not a more puiſſant way to beat down Vice, and to diſcountenance Malefactors in a Chriſtian Commonwealth: In regard that when they have ſatisfied the Lawes of the Kingdome with the loſſe of goods and reputation, or have eſcaped death by the connivence and gentleneſſe of their Judges. Nevertheleſſe if the diſcipline of the Church were exerciſed upon them, they ſhould not communicate with the people of God, till the Church were ſatisfied of their correction and amendment. This alſo would give ſatisfaction to the tender conſciences of thoſe good Chriſtians, who like to thoſe in St. *Cyprians* time are ſcandalized when they ſee them admitted to the Communion who live (without any the leaſt amendment) in a conſtant practice and profeſſion of ſinne. There being then ſo much good, and the prevention of ſo much ill contained in the Diſcipline of penance, let it be the hearty deſire of all knowing and well-affected Chriſtians towards the State and Church, that the Diſcipline commended to us by our Saviour, and practiſed by the Apoſtles, may be with all care and ſpeed reformed and brought againe into uſe. *Cypr. Ep.* 551.

SECT.

SECT. IX.

HAving thus unfolded the nature of that power wherewith Christ inveſted his Apoſtles, and from them derived it to his Church, and that is the power of the Keyes, whereof there be two appendixes, Excommunication and the Diſcipline of Penance, Mr. *Th.* proceeds to the diſcovery of the other part of the Churches Office, and that is the conſtituting and ordaining of Miniſters, of which there be ſome *veſtigia* or footſteps left for our imitation in the holy Scriptures, as, when they had faſted and prayed, and laid their hands on them, they ſent them away, *Act.* 13.3. *Act.* 14. 23. 1 *Tim.* 4. 14. *Neglect not the gift that was given thee by Prophecie, with the impoſition of the hands of the Presbyterie:* which words are expounded, 2 *Tim.* 1. 6. *by impoſition of my hands*; ſo likewiſe 1 *Tim.* 5. 22. To which we may adde the choice of *Matthias*, *Act.* 1. 23. and that paſſage in the choice of the ſeven Deacons, *Act.* 6. 3. *Looke ye out among you ſeven men of honeſt report*: and *verſe* 5. and 6. *They choſe Steven and the reſt, and ſet them before the Apoſtles, and when they had prayed they laid their hands upon them.* Which place is alledged by St. *Cyprian* to prove that the people have an intereſſe, and ought to have a ſhare in the ordination of Miniſters. And that this was the cuſtome and practice of the Primitive Church to publiſh the names of thoſe perſons who were to be ordained, that ſo the people diſcuſſing their lives and manners, might by their approbation ratifie the ordination of ſuch whom they knew to be men well gifted, and of an holy converſation. This appeares by a remarkable paſſage in the life of *Alexander Severus*, by an excellent ſaying of St. *Cyprian* to this purpoſe, and by the 6. Canon of the Councell of *Chalcedon*. By all which it is evident that the people did not nominate, but onely approve by their common ſuffrage and conſent the perſons who were to be ordained. And that the Biſhop did adviſe with his Presbyters about the nomination of thoſe who were to be ordained Deacons or Miniſters, this is cleare by thoſe words of St. *Cyprian*, *Ep.* 54. where he excuſeth himſelfe to his Clergy, that he had ordained

Ordinationes Sacerdotum ſub populi aſſiſtentis conſcientia fieri. Cypr.

Saturus

Saturus and *Optatus* alone, without their consent and approbation. By this we may collect what was practised in that age of the Church.

First, there was a nomination or publication of the persons names to the people.

Secondly, upon their knowledge and approbation of the persons to be ordained, there followed imposition of hands, wherein consisted the accomplishment of the whole work, which is therefore called χειροτονία in Greek.

Concerning the Ordination of Bishops onely this may be averred out of Saint *Hierome*, who hath recorded that in the Church of *Alexandria* the Presbyters were wont to choose a Bishop out of their owne Classis or rank: yet we must not deny that the first constitution of a Bishop there, who was *Hanania*, was made by *Marke* the Euangelist, as we may see in *Eutichius*, lately set forth by Mr. *Selden*. And it is evident out of many other Authors, that they nominated the person to be approved of by the people, and to be ordained by the neighbour Bishops. This too is maintained by Saint *Ambrose* in his Comment. upon *Ephes.* 4. 2. Where wee must understand by those words, *Multorum Sacerdotum judicium*, as well the judgement of the Presbyters by whom the Bishop was elected, as of the Bishops of other Churches by whom he was ordained, and with whom he was to preserve the unity of the Church. And unlesse three Bishops at the least were present, it was not usuall to ordaine one. Thus without consent of the Bishops all proceedings of the Clergy and people were quite disabled, and to no purpose in the Primitive times.

Non ordo sed meritum creabat Episcopum multorum Sacerdotum judicio constitutum &c. Vi. Can. 19. Concil. Antioc.

And although the Bishops in some Churches usurped the power of Ordination of Ministers without the consent of their Presbyters, however it is manifest by the joynt consent of the Fathers (who witnesse that the Presbytery was a Bench assistant to the Bishop, without advice whereof nothing of moment was done or acted) & by the practice of the Apostles, that the Presbyters ought to have a share with the Bishop in the imposition of hands. *Timothy* received imposition of hands from Saint *Paul* and the Presbyters of *Antiochia*. This last Thesis may be confirmed by the authority of Saint *Cyprian*, who oft expresses himselfe in this particular, That he would never ordaine any without the advice of his Presbyters, and consent of the people;

Vi. Chrys. Hom. 2. in 1 Tim. It. Hieron. in Ep. ad Euagr.

1 Tim. 4. 14. 2 Tim. 1. 6.

which advice implyes that they concurred with him in the Ordination of Miniſters. And as for impoſition of hands, that the Presbyters alſo conjoyned with the Biſhops in this, it is evident by the 22. Canon of the fourth Councell of *Carthage*, and by the aforeſaid Epiſtle of *Firmilianus* Biſhop of *Ceſarea Cappadocia*: as alſo by *Ignatius* his Epiſtle to *Hero*.

Epiſcopus ſine Concilio Clericorum ſuorum Clericos non ordinet; ita ut civium aſſenſum & teſtimonium quærat.

By all theſe authorities it evidently appeares that the Presbyters concurred with the Biſhops in the act of Ordination, aſſiſting them by their prayers, gracing them by their preſence, and countenancing their act by a joint conſent in their Suffrages.

The like is affirmed in the fourth Councell of Carthage, *c.* 3. where it is provided and appointed, that when the Biſhop giveth impoſition of hands, the Presbyters alſo ſhall impoſe theirs by his, which they did to argue their conſent to what was done by the Biſhop. And this joynt act of the Biſhop and Preſbyters in laying their hands upon the heads of the Miniſters, ſignified the overſhadowing of the Holy Ghoſt, which they then prayed might light upon them who are to be ordained.

In which act the people had no ſhare.

As for the conſtituting and ordaining of Biſhops, the advice of Mr. *Th.* is moſt obſervable and waighty. He adviſes in the firſt place, that with all circumſpection and providence great care be uſed *in ordering the choice of them*. His meaning is that if the people in the primitive Church had an intereſſe or ſhare in giving conſent to thoſe who were to be ordained Presbyters, much more muſt we think it very juſt and fit, that the votes of the Presbyters and conſent of the people ſhould now precede and concur in the deſigning of ſuch perſons, under whom and with whom they are to guide and be guided in ſpirituall affaires; ſuch perſons are Biſhops who ſhould be men moſt holy in their life, and moſt eminent for learning. Moſt happy would this Nation be if all our Prelates were ſuch; and if that preſcribed method were duly obſerved in the choice, ſuch would there alwayes or for the moſt part be, who ſhould ſit at the Helme of this poore diſtracted Church, now like to that Ship in which *Peter* was toſſed, and ready to ſink for want of good Pilots.

Sect. X.

LAſt of all, becauſe this Apoſtolicall government by Biſhops and Presbyters is chiefly exerciſed in Ordination & Penance, a queſtion may ariſe, Whether it belongs to the Biſhop alone, with-

without his Presbyters, to censure the offences (whether in doctrine or manners) of those persons who have received holy orders. Mr. *Th.* clearing first that place in 1 *Tim.* 5. 19, 20. answers the question, That without all doubt it was the practice of the primitive times for the Bishop with his Presbyters to take the examination of offending Ministers, whom, being convicted of their offence by the mouth, (*i. e.* the affeveration) of 2. or 3. witnesses, he in the presence of his Presbyters did rebuke before all in the sight and hearing of the congregation, that others thereby might be strucken with feare to offend God and his people by their scandalous conversation. If this course had been taken formerly with Ministers and Deacons, it might have so pleased God that the Church should not now have layen bleeding and gasping in this fatall ruine: Neither would there have beene given to our enemies so just an occasion of relating sad truths in *Gath* and *Askelon*.

Against an Elder receive not an accusation but under 2. or 3. witnesses, &c.

Thus following the method of that most learned Gentleman, I have cast his larger Modell into a lesser frame, that the cmmon people may hereby be better instructed and advised not to thinke of destroying Bishops, but rather labour and wish for the restoring of their Presbyteries; which forme of government being set downe and delivered in the holy Scriptures, is commended and countenanced by the agreement of historicall Truth, and primitive practice, as of the Apostles and other succeeding ages. And seeing that the Bishops succeeded the Apostles in *place* and *function*, I cannot but wonder that those should endeavour to destroy them, those who are Sons of the Apostles Faith and Doctrine. S. *Hierom* of all Church Writers least favorable to the Order of Bishops, is nevertheless most large in acknowledging that without it the peace of particular Churches could not be preserved. In witnesse whereof we may appeale to those many and happy dayes which our Church since the Reformation by means of it hath enjoyed, without such ruptures and factions which have happened in a neighbouring Church, whose people were alwayes observed to be of all others most daring, in matters of Religion, to innovate opinions, and break the bonds of peace, by which the good and welfare of Church and State is promoted. To re-establish which blessed peace (after which we groane in our prayers with panting desires) it could be wished that wee might see the Heads of our Church, the Bishops, *stand* (as Mr.

Th.

Th. expresses it well) *in their right places*, being set over Bodies or Colledges of Presbyteries, which should consist of men conforme to the Church both in Doctrine and Discipline. To the want of which government, although some have attributed those many inconveniences wherewith the Church is cumbred, yet most of the Clergy-men that are versed in the affaires of the Church, wishing its prosperity and peace, doe acknowledge and confesse with a protestation against it, That there is one inconveniency now settled in the Church, which has done much mischiefe, and cannot be redressed without a publique Act of Parliament: It is the committing of *Jurisdiction at large* (even that which by the power of the Keyes received from Christ is proper and essentiall to the Church) to Lay persons, as Chancellors and Commissaries, &c. who may still retaine that office and ranke they hold in regard of those other points of Jurisdiction in charitable causes annexed by the favour of Princes and Lawes of Commonwealths to the Church, which is fittest to judge and determine in such cases, yet may be nonplust sometimes for want of knowledge in the Civill Law, and therefore may and must have need of such assistants; who, if they moved onely in the lower Sphere of the Law, and medled not with that *Primum mobile*, the great wheele of the Church, the discipline of penance, but did leave the execution of this to the Bishop and Presbyters. If this were once amended, and officers duly censured by the B^p^ & their Presbyters openly in the Church, or in any publike place of Justice: And besides the exercise of this discipline, if they enjoined their joint pains & parts in the tryall & examination of persons who come for Ordination, providing that none be ordained but those who are either Assistants of, and are presented to Cures (according to our Lawes) if this were faithfully done, and Ministers without connivence censured who should offend either in life or doctrine, then should we see Righteousnesse run downe like a streame in our streets, and Peace would flourish within our wals, and Plenty in our palaces.

As the probat of Wils, &c.

This is my daily prayer, and it is the desire of all good Christians:

Da pacem Domine in diebus nostris.

Give peace in our time O Lord.

O pray for the peace of Jerusalem.

FINIS.

Kinde Reader,

The Authors of this Book being by multiplicity of imployments detained from meeting together to reviſe the whole before the impreſſion was finiſhed, the *Errata* ſwell to a greater number then may ſtand with the credit of the Book, but if thou pleaſeſt before the reading of it, with thy pen to correct theſe enſuing, we hope it will tend the more to thy ſatisfaction.

PAge 1. line 5. 1 Joh. 5. 22. read Joh. 5. 22. p. 5. l. 26. *blot out* [is]. p. 6. l. 22. *in ſome Copies* [comparing] r. conforming. p. 52. l. 19. three, r. two. and l. 20. *blot out theſe words* [3. It is an exerciſed power] p. 73. l. 6. *in margin* [potentiſſima] r. potiſſima. p. 75. l. 7. ſerve r. ſwear. p. 82. l. 3. conventies, r. conventions. and l. 34. eſſentiall r. ſeverall. p. 84. l. 14. ſubject, r. directly and properly ſubordinate. p. 85. l. 33. eſſentiall r. ſeverall. p. 87. l 4. ſeeing, r. preaching. p. 95. l. 36, 37. *blot out thoſe words* [God hath not given us the ſpirit of feare but of power, Tit. 1. 7.] p. 96. l. 25. 1 Cor. 19. r. 1 Cor. 14. p. 103. l. 2. ἐπισκόπους r. ἐπίσκοποι. p. 111. l. 1. to 5. *blot out the ſentence from* [ſuppoſing] *to the period.* and l. 10. perfect, r. profeſt. p. 111. l. 7. becauſe in no. r. but a. p. 115. l. 5. *blot out* [joyntly]. p. 118. l. 3. *blot out theſe words* [3. He that ſheweth mercy, *i. e.* ſuch as were to entertain ſtrangers, relieve the ſick, &c. ver. 8.] p. 121. l. 10. *blot out* [yet] p. 123. l. 34. *blot out* [well] p. 169. l. 11. 1 Cor. 4. 21. r. 1 Cor. 4. 20. p. 172. l. 17. *blot out* [of the Church] p. 195. l. 5. a multitude r. multitudes. p. 214. l. 28. *blot out* [greater], and l. 29. r. σωθέντος. *Other literall faults will be pardoned of courſe.*